

REPORT ON NATIVE PAPERS

FOR THE
Week ending the 27th June 1896.

CONTENTS :

	Page.		Page.
I.—FOREIGN POLITICS.		(f)—Questions affecting the land—	
Nil.		Nil.	
II.—HOME ADMINISTRATION.		(g)—Railways and communications, including canals and irrigation—	
(a)—Police—		Nil.	
Dalals in police-stations ...	623	(h)—General—	
Reform of the village police ...	ib	The wards in Chittagong ...	631
An oppressive zamindar ...	ib	Rath inspection in Midnapore ...	632
Outrage on female modesty in Barisal ...	624	The Buddha-Gaya affair ...	ib
Cooly-recruiting abuses ...	ib		
(b)—Working of the Courts—		III.—LEGISLATIVE.	
Interference with the independence of a Deputy Magistrate ...	625	The Council election system ...	633
Mr. Radice, Magistrate of Tippera ...	ib	IV.—NATIVE STATES.	
Zulm and oppression in a Munsif's Court ...	ib	The new privilege of Europeans in the Nazim's State ...	ib
A serving peon in the Mymensingh district ...	ib	The Postmaster of Hyderabad ...	634
The dak cess ...	626	Europeans in Native States ...	ib
Babu Upendranath Basu, Munsif of Amta ...	ib	Bhopal and Indore ...	ib
Babu Syamapada Chaudhuri ...	ib	V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.	
Zubberdust Hakims ...	ib	Nil.	
Babu Parsanna Kumar Dutta, Deputy Magistrate of Backergunge ...	ib	VI.—MISCELLANEOUS.	
A case tried by the Magistrate of Hooghly ...	627	Sir Alexander Mackenzie's ensuing visit to Murshidabad ...	635
The Khudna enquiry ...	ib	The Birthday celebration in Chittagong ...	ib
The Subdivisional Officer of Ghatal ...	ib	The question of the separation of Bihar ...	ib
(c)—Jails—		The late cow-killing quarrels in Bengal ...	ib
Nil.		Cause of the <i>Bakr-Id</i> quarrels ...	636
(d)—Education—		The Christian missionary in India ...	ib
The Head Master of the Comilla Victoria School ...	628	A Brahmo lady preparing for the stage ...	637
(e)—Local Self-Government and Municipal Administration—		URIYA PAPERS.	
Jurisdictions of cattle pounds in the Mymensingh district ...	ib	Cholera drugs in police-stations ...	ib
The hackney carriage nuisance ...	ib	Boycotting Manchester ...	ib
Reduction of the pay of District Engineers ...	ib	Natives of Orissa in the Provincial Civil Service ...	638
Musalman representation on the Jessore District Board ...	ib	Rainfall in Balasore and Cuttack ...	ib
Water-scarcity in the district of Burdwan ...	629	The steamer service between Cuttack and Chandballi ...	ib
Pollution of the Hooghly water ...	ib	Failure of crops and its consequences in the Central Provinces ...	ib
The District Engineer of Jalpaiguri ...	ib	Failure of Uriyas in the Mukhtarship Examination ...	ib
Taxation for water-supply ...	ib	An improper order of the District Superintendent of Puri ...	ib
The proposal to place the Public Works Department under the District Boards ...	631	Settlement of the Cuttack Khas Mahal ...	ib
The Water-supply Resolution ...	ib	ASSAM PAPERS.	
		Nil.	

LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BENGALI.					
Weekly.					
1	"Banganiyasi" ...	Calcutta	5,000	20th June, 1896.	
2	"Bangavasi" ...	Ditto	20,000		
3	"Baniya Darpan" ...	Ditto	.....	23rd ditto.	
4	"Hitaishi" ...	Ditto	800		
5	"Hitavadi" ...	Ditto	About 4,000	19th ditto.	
6	"Mihir-o-Sudhakar" ...	Ditto	2,500	20th ditto.	
7	"Navayuga" ...	Ditto	...	20th ditto.	
8	"Sahachar" ...	Ditto	About 500	17th ditto.	
9	"Samay" ...	Ditto	3,000	19th ditto.	
10	"Sanjivani" ...	Ditto	3,000	20th ditto.	
11	"Som Prakash" ...	Ditto	800	22nd ditto.	
Daily.					
1	"Banga Vidya Prakashika" ...	Ditto	About 350	21st to 25th June, 1896.	
2	"Dainik-o-Samachar Chandrika." ...	Ditto	1,000		
3	"Samvad Prabhakar" ...	Ditto	1,250	24th June, 1896.	
4	"Samvad Purnachandrodaya" ...	Ditto	200	19th, 22nd, 23rd and 25th June, 1896.	
5	"Sulabh Dainik" ...	Ditto	Read by 3,000		
HINDI.					
Weekly.					
1	"Bharat Mitra" ...	Ditto	2,000	18th June, 1896.	
2	"Hindi Bangavasi" ...	Ditto	10,000	.....
3	"Uchit Vakta" ...	Ditto	.....	
Daily.					
1	"Dainik Bharat Mitra" ...	Ditto	5,000		
PERSIAN.					
Weekly.					
1	"Hublul Mateen" ...	Ditto	.....	15th June, 1896.	
URDU.					
Weekly.					
1	"Darussaltanat and Urdu Guide." ...	Ditto	310	18th June, 1896.	
2	"General and Gauharisafi" ...	Ditto	330	23rd ditto.	
BENGALI.					
Fortnightly.					
1	"Bankura Darpan" ...	Bankura	450		
2	"Ulubaria Darpan" ...	Ulubaria	700		
Weekly.					
1	"Burdwan Sanjivani" ...	Burdwan	About 250	17th June, 1896.	
2	"Chinsura Vartavaha" ...	Chinsura	550	21st ditto.	
3	"Education Gazette" ...	Hooghly	1,145	19th ditto.	
Monthly.					
1	"Ghosak" ...	Khulna	350		

No	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BENGALI.					
Weekly.					
1	"Murshidabad Hitaishi" ...	Murshidabad ...	826	17th June, 1896.	
2	"Murshidabad Pratinidhi" ...	Berhampore ...	200		
3	"Pratihar" ...	Ditto ...	608	19th ditto.	
URIYA.					
Monthly.					
ORISSA DIVISION.					
1	"Brahma" ...	Cuttack ...	160		
2	"Indradhanu" ...	Ditto ...	.....	
3	"Shikshabandhu" ...	Ditto ...	.....	
4	"Utkalprabha" ...	Mayurbhunj ...	.....	
Weekly.					
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	.....	6th & 13th May, 1896.	Only six copies have been issued since the paper was revived in January 1894. Some 200 copies of each issue are said to have been circulated, but no subscribers have been registered. This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.
2	"Samvad Vahika" ...	Balasore ...	190	7th & 14th ditto.	
3	"Uriya and Navasamvad" ...	Ditto ...	309	6th & 13th ditto.	
4	"Utkal Dipika" ...	Cuttack ...	480	9th & 16th ditto.	
HINDI.					
Monthly.					
PATNA DIVISION.					
1	"Bihar Bandhu" ...	Bankipur ...	500		
Weekly.					
1	"Aryavarta" ...	Dinapur ...	1,000		
URDU.					
Weekly.					
1	"Akhbar-i-Al Punch" ...	Bankipur ...	500		
2	"Gaya Punch" ...	Gaya ...	400	15th June, 1896.	
BENGALI.					
Weekly.					
RAJSHAHI DIVISION.					
1	"Bagura Darpan" ...	Bogra ...	.....	
2	"Hindu Ranjika" ...	Boalia, Rajshahi ...	195	17th June, 1896.	
3	"Rangpur Dikprakash" ...	Kakina, Rangpur ...	180		
HINDI.					
Monthly.					
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	500		
BENGALI.					
Fortnightly.					
DACCA DIVISION.					
1	"Kasipur Nivasi" ...	Kasipur, Barisal ...	244		
					It is said that 550 copies of the paper are printed each month. Out of this number 150 copies are distributed among the subscribers, and the rest sold to the public at three pies per copy.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	Remarks.
<i>Weekly.</i>					
1	"Charu Mihir" ...	Mymensingh ...	900	15th June, 1896.	
2	"Dacca Prakash" ...	Dacca ...	2,400	21st ditto.	
3	"Saraswat Patra" ...	Do. ...	About 440	20th ditto.	
4	"Vikrampur" ...	Lauhajanga, Dacca ...	240		
ENGLISH AND BENGALI.					
<i>Weekly.</i>					
1	"Dacca Gazette" ...	Dacca ...	500	22nd June, 1896.	
BENGALI. CHITTAGONG DIVISION.					
<i>Fortnightly.</i>					
1	"Tripura Prakash" ...	Comilla ...	700	1st & 2nd fortnights, Baisakh, 1303 B.S.	
<i>Weekly.</i>					
1	"Sansodhini" ...	Chittagong ...	120		
BENGALI. ASSAM.					
<i>Fortnightly.</i>					
1	"Paridarshak-o-Srihattavasi" ...	Sylhet ...	.....	

II.—HOME ADMINISTRATION.

(a)—Police.

The *Charu Mihir* of the 15th June asks Government which has, by an amendment of the Legal Practitioners Act, devised a means of putting down touts in law-courts, to adopt some measure for the suppression of *dalaki* in police-stations. Almost every police-station has got a number of parasites who extort money from the parties for the gratification of themselves, as well as of the thana people. Many innocent persons are often punished through their machinations.

CHARU MIHIR,
June 15th, 1896.

2. The *Samay* of the 19th June has the following:—

SAMAY,
June 19th, 1896.

Reform of the village police. From the Bengal Administration Report for 1894-95 we learn that there are at present three classes of chaukidars in this country. The first class is paid by the villagers themselves from whom a tax, called the chaukidari cess, is levied by an agency called the village panchayets. The second class is paid directly by the Government, and the third class is remunerated for its services by lands called *chakran* lands, which have almost from time immemorial been set apart for its exclusive enjoyment. The object of the present Chaukidari Act is gradually to remove the distinction between these three classes of chaukidars, and merge them in one class which will be directly in the pay and under the control of the Government. With this object in view, the Government is gradually absorbing the *chakran* lands and imposing the chaukidari cess on the entire village population of Bengal.

It is certainly desirable that there should be a uniformity of standard followed in the appointment and maintenance of village chaukidars. To make the police service efficient, there should be one and only one class of chaukidars, managed and maintained according to a uniform system. It is, however, extremely doubtful if it is just and proper to make poor people pay for the maintenance of chaukidars on improved lines, while the Government turned to its own use the *chakran* lands which had so long been a principal source of chaukidari revenue. If the Government is really disposed to reform the village police, let it better do one thing. In the first place, let it maintain the village chaukidars with the revenue yielded by the *chakran* lands, and, if it proves inadequate for the purpose, let it better levy a small police cess upon lands in the same way as it does the road and public works cesses. The chaukidari cess should be abolished by all means. The method by which it is levied is cumbrous and harassing. The panchayet service is thoroughly unwelcome. Honest people are never willing to serve as panchayets. The chaukidari cess is grudgingly paid. The panchayets cannot easily collect the cess, but they are bound to pay the chaukidars in time. And if they fail to do so, their property may be sold to pay the chaukidars. This is, to say the least, extremely unfair. And the sooner this system is abolished, the better. A cess on land realised through an agency similar to that through which the road and public works cesses are realised would be far more welcome to the people than the chaukidari cess levied by panchayets.

The system of rewarding deserving village chaukidars, recently introduced by the Government as a measure of reform, is certainly a move in the right direction. The chaukidars are generally very badly treated by the police officers. This ill-treatment prevents good men from enrolling themselves as chaukidars. At present low class people like *harkis* and *domes* alone are recruited as chaukidars. The chaukidars are as a class detested by the people; no honest people like to associate with them. The Government is no doubt trying its best to man the village police with a better class of people. But its object will remain far from accomplished so long as the *status* of the chaukidars is not improved. The very name chaukidar is disliked by the people. And the reform of the village police should consist in changing the name into "village police," or "village constable," or "village kotwal," and in thoroughly overhauling the existing system.

3. One Sonaula Ahmad, writing from Fulbari, post-office Sariakandi, district Bogra, in the *Mihir-o-Sudhakar* of the 20th June, complains that Babu Tarasankar Ghosh,

MIHIR-O-SUDHAKAR,
June 20th, 1896.

An oppressive zamindar.

zamindar of Fulbari, Ramnagar and Katakali, has taken the enforcement of the Cattle Trespass Act into his own hands. He compels every raiyat, whose crops have been destroyed by a cow or horse, to bring the animal to him or to his gumáshtas, in order that the owner of the animal may be fined some five or six rupees, besides being subjected to the payment of a peon-fee of Re. 1-8 per day. Lately Habil Pramanik, Afla Pramanik, and some other residents of Ramnagar sent a cow to the cattle-pound in contravention of the zamindar's standing order, and were fined by the zamindar Rs. 8 each and made to pay a peon-fee of Re. 1 each. The zamindar has since threatened to inflict a fine of ten rupees upon anyone who sends a cow or a horse to a cattle-pound, instead of bringing it to him for the punishment of its owner.

BANGAVASI,
June 20th, 1896.

4. The *Bangavasi* of the 20th June quotes the following news from the *Barisal Hitaishi*:—Bhadra is a village within three miles of Barisal town. On the 7th June last a man in that village was sleeping with his wife at night, when six or seven Musalman *badmashes* forced open the doors of his room, and carried away his wife. The husband was severely beaten when attempting to rescue his wife. The hue and cry raised by the injured husband drew a crowd of people who were soon in pursuit of the *badmashes*. The abducted woman could not, however, be found out after a diligent search. After four or five days the woman was found out in a pitiable condition, bearing marks of violence on her person. A sifting inquiry should be made into the case and the offenders brought to justice.

SANJIVANI,
June 20th, 1896.

5. The *Sanjivani* of the 20th June has the following:—

Cooly-recruiting abuses. Our Gauhati correspondent writes as follows:—

It is four months since one Sumaria, wife of one Ramtahal Muchi of Paranpur in the Rampur thana of the Jaunpur district, in the North-Western Provinces, was sent away to Assam as a cooly by wily recruiters. She was accompanied by two children of tender age, one of whom died of cholera at Gauhati. Sumaria complained to the authorities that she had been sent as a cooly against her will, and that she had left a child behind at home, whom there was none to take care of. The woman is detained in the Gauhati police-station, but her whereabouts have not been found out in these four months. The poor woman is crying day and night at the police station.

The Secretary of the "Suhrid Samiti" of Palasan, a village in the Burdwan district, writes as follows:—

One Abdul Barik, a Musalman lad of about 18 years, son of one Shaik Sajedar Rahman of Dharan, near Palasan, in the Burdwan district, has been caught in the net of a wily cooly recruiter. The poor boy had been to Calcutta in search of employment. One day he was met by a cooly recruiter on the Hooghly Bridge. The wily recruiter told him that he would find out for him a post worth Rs. 15 a month, and induced him to come with him. The boy was taken to a cooly depôt where he was registered as a cooly under the name of Biswanath Das, Kaivarta by caste. From the depôt he was sent to Assam. He has written several letters to his father mourning his lot. The tone of the letters is pathetic in the extreme, and they disclose a sad state of things in an Assam tea-garden. The boy's father is a blind old man, and the sad tale he related to us moved us to tears. Here is one of the letters written by Abdul to his father:—

"I went to Calcutta in search of employment. Mamum of our village did not give me any shelter, and I set out for my uncle's house when I most unfortunately came across a wily recruiter, who told me that he would give me a post worth Rs. 15 a month with prospects of increase to Rs. 20 in two years. The temptation was too strong to resist, and I accompanied him to a place in Sealdah, which I afterwards found out to be a cooly depôt. My name was changed into Bisu Kaivarta, and I was made to pass for a Hindu. I was induced to sign a contract of service for four years. I have come to Assam. My hopes have been all falsified. I am paid Rs. 3 a month *plus* tiffin. Living in this part of the country is costly, and it is impossible to make the two ends meet with Rs. 3 a month. If I live for five years, I may have the chance of returning to you. The country is dreary and inhospitable. There is no escape

from this place. When you brought me up, you little thought that I would have to spend my life in an Assam tea-garden. But fortune is against me. I am in a miserable condition here. Please direct my letter as follows :—

BISWANATH DAS,
Baliyan Tea Garden,
Rahamurhia,
Bheluabagan P. O.
District Dibrugarh."

(b)—Working of the Courts.

6. The *Tripura Prakash* for the first fortnight of *Baisakh* says that in a certain case, Babu Giris Chandra Datta, Sub-divisional Officer of Manikganj, in the Dacca district, punished one of the accused with six months' and another accused with four months' imprisonment. In appeal, however, the Sessions Judge, Mr. Douglas, said that each of the accused should have been sentenced to a year's imprisonment, and observed that Babu Giris Chandra was in the habit of inflicting very light punishments, though the fact had been repeatedly pointed out to him, and he threatened to compel the Subdivisional Officer to inflict heavy sentences if his advice was not followed. Now what right had Mr. Douglas to threaten a Deputy Magistrate in his judgment in this manner? The threat, it is certain, will not be heeded by a fearless and conscientious officer like Giris Babu. But when most Deputy Magistrates are not like Giris Babu, and are ever anxious to secure the favour of their superiors, it is hoped that the High Court and the Lieutenant-Governor will take notice of Mr. Douglas' conduct, for if they do not, the Subordinate Magistracy will, with such threats from above, take to massacring all who will be brought up before them for trial.

TRIPURA PRAKASH,
First fortnight
of Baisakh, 1303 B.S.

7. The same paper says that the uneasiness which was caused in the minds of the people of Tippera by the announcement of Mr. Radice's appointment as Magistrate of the district has been allayed by his quiet and composed behaviour as a judicial officer, and his kind and courteous treatment of all. But the writer wishes to draw his attention to two matters :—

TRIPURA PRAKASH.

(1) His implicit reliance on his subordinates may lead them to commit oppressions upon people. He may consult old and experienced Deputy Magistrates in matters in which he does not himself possess sufficient experience, but he should not rely upon their opinion or advice.

(2) His procedure for hearing appeals is inconsistent with the provisions of the law. He is perfectly within his right in hearing an appellant before admitting or rejecting an appeal. But why should he deny an appellant an opportunity of addressing the Court in the course of the hearing of the appeal? When the preliminary address is made, the record of the lower Court is not in the appellate Court, and the depositions of witnesses cannot therefore be properly discussed. It is clear, therefore, that Mr. Radice's practice often leads to failure of justice.

8. A correspondent of the same paper draws the attention of the Munsif of Sitakund, in the Tippera district, to the *zulm* and oppressions which are committed upon litigants in his Court.

TRIPURA PRAKASH.

9. The *Charu Mihir* of the 15th June says that in the appeal in the butwara case Iswar Chakravarti *versus* Pran Nath Chakravarti, in the Mymensingh district, certain notices were issued against the respondent. On

CHARU MIHIR,
June 15th, 1896.

the 4th January 1896, the serving peon made a return in which he stated that on the 28th December preceding he had served the notices personally on the respondent, but the latter refused to give his acknowledgment for the same. The truth, however, is that the respondent, Pran Nath Chakravarti, died some

Zulm and oppression in a Munsif's Court.
A serving peon in the Mymensingh district.

six or seven years ago. This is not the first instance in which a serving peon has been known to make such a return. Court and Collectorate peons in the Mymensingh district often do this. The name of the peon in the above case is Abdul Sobhan. An enquiry ought to be made into his conduct.

PRATIKAR,
June 19th, 1896.

10. The *Pratīkar* of the 19th June draws attention to the inconvenience which is caused by the *dāk* cess *kists* being made payable at dates different from those which are

fixed for the payment of revenue and the road cess. Owing to this arrangement a man has to come to Sadar once or twice in the year only to pay the *dāk* cess. The principle of realising arrears of the cess at double the amount of the cess instead of with interest at ordinary rates, as in the other cesses, is also objectionable and reflects discredit on the Government.

HITAVADI,
June 19th, 1896.

11. The *Hitavadi* of the 19th June says that Babu Upendranath Basu, Munsif of Amta, has married his third wife at that place and has also other relatives there.

Wonder then that there should be much talk regarding him? Many affidavits are also made against his decisions. The authorities will do well, under these circumstances, to transfer that officer from Amta.

HITAVADI

12. The same paper hears that Babu Syamapada Chaudhuri, Deputy Magistrate of Khulna, is greatly displeased with those mukhtars who gave evidence against him.

The Babu will not be able to clear himself so long as his innocence is not established by a public enquiry. Such an enquiry should therefore be held. There is still much to say in this connection.

HITAVADI.

13. The same paper says that some mufassal *Hakims* are more anxious to inspire terror than to earn reverence. But *Hakims* of this type are sure to get into a scrape sooner or

later. These officers are like so many Siraj-ud-daulas. Some instances of the highhanded conduct of a Munsif of this type are given below. One day a respectable pleader of his court presented before the Munsif a list of his witnesses. The Munsif asked him to write therein that he would produce no more witnesses. The pleader replied that if the opposite party brought forward any evidence he would call more witnesses to rebut it. Enraged at this the Munsif called him dishonest, which made the pleader say that this was the first time he had heard such an epithet applied to himself. The Munsif retorted by saying that the pleader had become proud only because he had never before been snubbed in that way. On another occasion he made an aged pleader of his court give evidence. But when the old man asked for compensation for the loss of his professional income for that day, the Munsif said that he would get no compensation because he had come to give evidence in unprofessional dress. Another day a peon's *pagri* was thrown off by the draft of the *punkha*. The peon made haste to replace it, but as the Munsif had discovered the poor man for a moment with his head uncovered, he fined him one rupee. Pleaders and mukhtars fear to go to his court.

HITAVADI.

14. The same paper says that Babu Prasanna Kumar Datta, Deputy Magistrate of Backergunge, is a severe *Hakim*. One Abdul was charged before him with having stolen three bunches of betel nut. The Deputy Magistrate ordered a police investigation. The police reported the charge as false. Not satisfied with this, the Deputy Magistrate directed Mr. James Henry Mogose, an Honorary Magistrate, to enquire into the matter. After taking evidence on both sides, Mr. Mogose found the charge to be false. But this decision was not acceptable to the Deputy Magistrate. He ordered the police to *challan* the accused in A form and himself trying poor Abdul, sentenced him to ten stripes. The sentence was carried out. But an appeal was made. This is what Mr. B. L. Gupta has said about the Deputy Magistrate's proceedings in this case :—

"This is a case which reflects discredit on the administration of justice. A petty theft case of 2 annas worth of *Suparis* is reported false by the Police—the Subdivisional Magistrate refers it to Mr. Mogose for preliminary enquiry. Mr. Mogose examines a large number of witnesses on both sides, wasting much time and labour, and reports the charge false on apparently good grounds;

for it was clearly proved before him that the case had its origin in the machinations of a wily punchayet who, like most Muhammadans of this district, is always anxious to acquire new wives. The Deputy Magistrate, however, without assigning any good reason, summoned the accused and in a doubtful case of this kind passed a sentence of whipping which has, of course, been executed. No good would serve by referring this case to High Court, specially as the Deputy Magistrate did not compel the attendance of the woman Mayna Bibi and examine her. But her evidence was recorded by Mr. Mogosè, which the Deputy Magistrate should have read. Cases like this bring the administration of justice to contempt."

Will Sir Alexander Mackenzie's directions about the infliction of the sentence of whipping be carried out in this way?

15. The *Chiusura Vartavaha* of the 21st June has the following:—

A case tried by the Magistrate of Hooghly.

One Romjan Shaik complained before the District Magistrate of Hooghly that one Abdul Jubbar, whom he owed four annas, one day came to his house in his absence and demanded the amount of his son, and on the latter's failure to pay, abused him and took away a pack of twist from his house; that on his return home he went to Abdul and asked him to return the twist promising to pay off the debt in a day or two; that Abdul refusing, high words ensued, and Abdul's son and nephew beat him. The Magistrate ordered a notice to be issued against the accused at a cost of one rupee, while a summons would have cost only eight annas. He also told the complainant to deposit in court the amount he owed to the accused.

On the day of hearing, the Magistrate asked the accused if he had brought the pack of twist.

Accused.—"Huzoor, I did not take away any twist belonging to the complainant."

Magistrate.—"Very well. Does the complainant owe you four annas?"

Accused.—"No, *dharmavatar*; he owes me nothing, and he never did."

Magistrate.—"Very well. Take away this." (Giving to Abdul the four annas which had been deposited by Romjan.)

Accused.—"No, Huzoor, I won't take it."

Magistrate.—"You must take it."

Accused.—"I must obey your order" (taking the pice in his hands and making his salaam).

Romjan, who had been standing quiet all the while, could contain himself no longer, and cried out—"Huzoor, he beat and insulted me; try him on that charge."

Magistrate.—"Chuprao."

Romjan (weeping).—"Dharmavatar, you are *má báp*—do justice."

Magistrate (more harshly).—Go, go home; nothing shall be done in your case."

Romjan (striking his forehead).—"Oh, Alla, do you do justice."

16. The *Sulabh Dainik* of the 22nd June does not see why the enquiry into the charge of corruption which has been brought against Babu Syamapada Chaudhuri,

The Khulna enquiry.

Deputy Magistrate of Khulna, was made with closed doors. If the enquiry was meant to be only a preliminary one, nothing can be said against the manner in which it has been held. But if Government wanted it to be made secretly from a desire to uphold its own prestige and the prestige of its officers, why was a departure made in Syamapada Babu's case, when all officers, charged with similar offences in the past, were openly tried before Commissions?

17. The *Hitaishi* of the 23rd June has the following:—

The Subdivisional Officer of Ghatal.

In noticing the conduct of the Subdivisional Officer of Ghatal (Report on Native Papers for 20th June, paragraph 16), the *Amrita Bazar Patrika* of the 19th June observes that the officer in question does not give any previous notice of his going out on tour. We did not say this. We said that he issues notices of tours too late, causing great inconvenience to the public. Our

CHHISURA
VARTAVAHA,
June 21st, 1896.

SULABH DAINIK,
June 22nd, 1896.

HITAISHI,
June 23rd, 1896.

contemporary further observes "the charges, for aught we know, are exaggerations." Our contemporary ought to have cited facts and figures to prove his statement. Vague assertions, he ought to know, do not amount to proof.

(d)—Education.

TRIPURA PRAKASH,
First fortnight of
Baisakh, 1893B.S.

18. A student, named Mohini Mohan Chaudhuri, reading in the first class of the Comilla Victoria School, writes in the *Tripura Prakash* for the first fortnight of *Baisakh* to say that on his asking for a transfer certificate, the Head Master demanded a fee in excess of that prescribed in the rules. On his entreating him to remit the fee, on the ground that his circumstances had been reduced, the Head Master said:—"We do not show any favour to a boy who leaves the school. The more we can screw out of such a boy, the more we gain; because all connection between him and us is cut off. If you leave the school, you must pay what I demand." The Head Master exacted such fees on previous occasions from Upendranath Bhattacharyya, Rajkumar De and Sadiruddin.

(e)—Local Self-Government and Municipal Administration.

CHARU MIHIR,
June 15th, 1896.

19. A correspondent of the *Charu Mihir* of the 15th June complains that the jurisdictions of the cattle-pounds in the Mymensingh district not being defined, cattle caught near one pound are not unoften taken to a distant pound, not only with the object of harassing the owners, but also from other motives. As this causes inconvenience and harassment to owners of cattle impounded, the District Board should define the limit of jurisdiction of each cattle-pound.

SAMAY,
June 19th, 1896.

20. The *Samay* of the 19th June complains that the hackney carriages in Calcutta are a perfect nuisance. It is, moreover, not always safe to drive in a hackney carriage. The other day a woman with a child was driving in a rickety hackney carriage in the Chitpore Road, when its bottom gave way, throwing down its occupants who were rescued by some passers-by from the imminent danger of being crushed under the wheels of the carriage. The Municipality should not allow such carriages to ply for hire.

HITAVADI,
June 19th, 1896.

21. The *Hitavadi* of the 19th June says that so long Divisional Commissioners could, on their own authority, sanction for District Engineers pay up to Rs. 1,000 per mensem. The Lieutenant-Governor has now directed that Commissioners shall not henceforth sanction for such officers pay exceeding Rs. 500 without the permission of the Local Government, and that the pay of those officers should not ordinarily exceed Rs. 650. This rule will very much affect the natives, for the majority of the District Engineers are natives. Retrenchment is good, but not retrenchment in this direction. It is very wrong that no attempt is ever made to effect retrenchment by reducing the pay of highly-paid European officers.

MIHIR-O-SUDHAKAR,
June 20th, 1896.

22. The *Mihir-o-Sudhakar* of the 20th June is not in favour of Local Self-Government because the fruits of Local Self-Government are enjoyed solely by the Hindus, even in places where the Muhammadan population predominates. At the last elections for the Jessore District Board, not a single Muhammadan was returned, though the district contains a Muhammadan population of 1,150,136 and a Hindu population of only 739,601. While the coffers of the Jessore District Board are thus filled with Musalman tax-payers' money, they have no representative on the Board to look after their interests. It is hoped that the Commissioner of the Presidency Division will see that Musalman interest is properly safe-guarded in this District Board.

23. A correspondent of the *Bangavani* of the 20th June complains that there is great scarcity of water in Chandrapur, a village in the Burdwan district. It will be a relief to the people if the tank called the Pittalponta, belonging to the zamindar of Arhjurhi in the same district be re-excavated by the District Board.

BANGAVANI,
June 20th, 1896.

24. The *Sanjivani* of the 20th June complains that the water of the Hooghly is being polluted by the refuse matter thrown into the river by the mills on both sides of it. Fort William also throws its filth into the Hooghly. The water of the Hooghly becomes thus polluted for many miles up and down. And the consequence is that the towns and villages on the banks of the Hooghly have to use polluted water, which brings on disease and epidemic. In the opinion of Dr. Mahendra Lal Sircar even the Calcutta people have to suffer from the pollution of the Hooghly water, as the filtered water even is not free from the germs of disease which dwell in the polluted water. The Government should lose no time in putting down this pollution of water.

SANJIVANI,
June 20th, 1896.

25. A correspondent of the same paper writes, in continuation of what was written in a previous issue of the paper (see Report on Native Papers for 20th June, paragraph 32) that the Jalpaiguri District Board has, after a careful enquiry into the conduct of the District Engineer, sanctioned the construction of the bridge at the disputed point and has allowed Munshi Rahim Buksh to close the new channel at his own expense. The decision of the District Board has given the public great satisfaction, and it is expected that the Board will institute a sifting inquiry into the other charges brought against the Engineer.

SANJIVANI.

It is said that the District Engineer had the audacity to send back the Chairman's order for the construction of the bridge, with the remark that the Board's decision should first of all be submitted to the Superintending Engineer. The Chairman upon this censured the District Engineer, and ordered him to at once give effect to the Board's Resolution. Gagan Babu's conduct strikes one as strange. He is in the pay of the District Board and is its servant. How could he then have the audacity to treat the Chairman's order with contempt?

There are many jalkar mahals in the Mayanaguri khas mahal in the Jalpaiguri district. The fishing right in these mahals has been leased out to fishermen whom the District Engineer has forbidden to fish in the water just below the bridges. Now, it is near these bridges that fish is plentiful, and the Engineer's order has made the fishermen suffer serious loss. The Engineer himself, however, has the fish near the bridges caught for his own use and for the use of his friends and relatives. In the road-cess *bungalow* kitchen vegetables are grown, but they are all misappropriated by the District Engineer.

26. The *Dacca Prakash* of the 21st June has the following:—

DACCA PRAKASH,
June 21st, 1896.

Taxation for water-supply. Sir Alexander Mackenzie has been trying to devise the best means possible for the removal of the water scarcity, and we ought not to blame him if, with a view to carry out his object, he has proposed to impose a fresh burden of taxation upon the people. Let us, however, see if the water scarcity cannot be removed without imposing fresh taxes.

The road cess was imposed distinctly to serve the following purposes:—

1. The construction of village roads.
2. The construction of canals and the improvement of communication by water.
3. The improvement of water-supply.

These purposes are not, however, being served by the road cess. To prove our statement we subjoin a table, showing the amount of road cess granted to the District Boards during the last year and the portions of it spent on roads and water-supply respectively. There was nothing worth mentioning spent on the improvement of water communication.

NAMES OF DISTRICT BOARDS.			Amount of cess granted.	Amount spent on con- struction of roads.	Amount spent on re- pairing roads.	Amount spent on the improvement of water- supply.
1			2	3	4	5
			Rs.	Rs.	Rs.	Rs.
Burdwan	...	...	1,19,395	23,978	1,38,988	...
Birbham	...	...	65,300	7,092	42,221	...
Bankura	...	...	33,517	4,707	40,680	...
Midnapore	...	...	1,37,422	26,850	1,19,319	...
Hooghly	...	...	73,304	17,871	88,792	...
Howrah	...	...	37,649	3,431	30,229	...
24 Parganas	...	...	1,09,915	18,715	1,65,704	1,672
Nadia	...	...	77,190	8,148	56,215	3,846
Murshidabad	...	...	69,563	24,883	43,368	2,911
Jessore	...	...	83,878	17,597	54,765	2,562
Khulna	...	...	70,079	24,205	33,264	2,569
Rajshahi	...	...	82,800	7,257	40,002	92
Dinajpur	...	...	83,149	54,917	38,353	10
Jalpaiguri	...	...	43,250	40,392	27,677	.....
Rangpur	...	...	1,17,003	29,798	43,628	3,569
Bogra	...	...	45,083	19,036	18,165	411
Pabna	...	...	55,446	7,806	20,367	.....
Dacca	...	...	64,624	17,666	36,387	1,359
Mymensingh	...	...	1,62,423	77,070	44,018	3,677
Faridpur	...	...	58,626	19,928	10,438	3,710
Backergunge	...	...	88,516	62,004	38,074	3,904
Tippera	...	...	1,03,853	14,863	49,355	...
Noakhali	...	...	76,512	8,756	37,073	...
Chittagong	...	...	78,101	8,872	78,491	...

It is quite clear from the above that very little was spent on the improvement of water-supply. The object with which the tax was imposed is therefore far from being fulfilled. The Government has not been able to prove true to its word. A large amount was, it is true, spent on roads, but only a small fraction of it was spent on village roads. This is proved from the following table:—

DIVISION.			Amount of road cess granted.	Amount spent on village roads.
			Rs.	Rs.
Burdwan	...	...	4,66,587	31,847
Presidency	...	...	4,10,625	40,448
Rajshahi	...	...	4,26,734	22,273
Dacca	...	...	3,74,189	63,433
Chittagong	...	...	2,58,466	49,188
Patna	...	...	11,11,520	67,335
Bhagalpur	...	...	3,88,069	39,618
Orissa	...	...	1,24,212	22,339
Total			35,60,402	3,36,489

It is quite clear from this that a small and only a very small portion of the road cess is spent on the construction and repair of village roads. Out of a total amount of more than thirty lakhs of rupees, only a little more than three lakhs was spent on village roads, a trifle over forty thousand rupees on the improvement of water-supply, and only Rs. 8,742 on water channels. Is not this *zulm*? Is not this oppression?

The Government says that the road cess is almost all spent on the construction and repair of roads. This is true. But, as we have already shown, only a very small portion of the whole amount of the cess is spent on account of *village roads*. The Government ought to maintain the roads constructed for Imperial

purposes at its own cost, and ought not in all conscience to spend even a pice of the road cess on their account. There is a Zamindari Road Fund which has for its object the maintenance of the public roads in question. What purpose this fund serves at present is not known. The road cess was not imposed for the construction and repair of any but village roads. And the Government is certainly guilty of a breach of trust when it does not keep its promise and appropriates the road cess for other purposes than those originally contemplated by it.

But what has been done cannot be undone. And we cannot certainly hold Sir Alexander Mackenzie responsible for the acts of his predecessors. But it is our earnest prayer to him that he should not impose a fresh tax on the people, knowing as he does, that the Government cannot keep its promise and a tax imposed for a particular definite purpose is often liable to be turned to a very different purpose. The Bengal Government is financially well off at present, and the Public Works Cess Fund is accumulating. This fund ought to be drawn upon in maintaining the roads constructed for imperial purposes. If that is done, the Road Cess Fund will be set free and can be easily utilised in improving the water-supply in the mufassal.

27. Referring to the deliberations which are going on in Darjeeling as to the advisability of placing the Public Works Department of the Bengal Government entirely under the District Boards, the *Sulabh Dainik* of the 22nd June observes that it will be doing sheer injustice to the District Boards if this new burden is thrown upon them without granting them an adequate contribution of revenue to meet their additional expenditure. With their fixed and limited income, the Boards will find it hard to meet all the responsibilities which Government is gradually transferring from its own to their shoulders.

SULABH DAINIK,
June 22nd, 1896.

28. The *Hitaishi* of the 23rd June writes as follows:—

The Water supply Resolution. Most of the towns and villages in Bengal are situated on the banks of rivers or on *bils* or *bumorhs* which are branchings-off from these rivers. So long as these rivers and water-courses had not silted up, Bengal, specially Lower Bengal, never suffered from water scarcity. If the Government is resolved to remove water scarcity; if it makes provision for the re-excavation of the silting up rivers and river channels; if it digs tanks and wells, we are quite willing to pay the wheel and even the marriage tax. But before any tax is levied, may we not ask if it is quite impracticable for the Government to find out means for the removal of water scarcity by economising and husbanding its resources, instead of imposing a fresh tax on the people? We shall cite an instance to show that economy is possible. Economy can certainly be introduced in the management of the Orissa canals with the exception of the Taldunda canal. These canals have served to deteriorate the sanitary condition of Orissa, and they will prove more or less useless as a means of communication when the whole of the East Coast Railway will be opened. The Canal Commission itself admitted that great oppression was perpetrated on the people in connection with the management of these canals. No one will suffer if they are given up. But even if they are not given up, the expenditure incurred in managing them may certainly be curtailed by abolishing the Superintending Engineer's office and by similar other means. And the money saved may be profitably spent on the improvement of water-supply by re-excavating tanks and wells and dredging the silted and silting up rivers. The Government could spend lakhs in cutting a canal on the high grounds of Orissa. Can it not spend at least half that sum in dredging the silted and silting up rivers? Some portion of the work of the Public Works Department has been transferred to the District Boards; may not a portion of the work of the District Boards be done by the Public Works Department? The fact is that the Public Works Department and the District Board should combine to remove the water scarcity in the mufassal.

HITAISHI,
June 23rd, 1896.

(h)—General.

29. The *Mihir-o-Sudhakar* of the 20th June has received the following letter from the Chittagong Commissioner's Office in reply to the article headed "Oppression in The wards in Chittagong.

MIHIR-O SUDHAKAR,
June 20th, 1896.

British territory" which appeared in this paper's issue of the 6th June last (Report on Native Papers for 13th June, paragraph 54):—

No. 569C.

CHITTAGONG COMMISSIONER'S OFFICE,
The 11th June 1896.

SIR,

The remarks made in the *Mihir-o-Sudhakar* of the 6th June last, regarding ward Muzaffar Ahmad are not quite correct. He is always under a tutor and guardian, and is reading in the Anglo-Persian Department of the local Madrassa. Though he is not a smart lad and suffers from eye disease, yet he is making progress in his studies.

Yours faithfully,

ISWAR CHUNDER NUNDY,
Personal Assistant, for Commissioner.

To—The Editor of the *Mihir-o-Sudhakar*,
No. 19, Mirjafar's Lane, Milan Press, Calcutta.

The letter clearly shews that the writer's statements regarding the ward, Muzaffar Ahmad, were at least partly true. It is clear that the ward suffers from eye disease. Why, then, is he not brought down to Calcutta for treatment? The letter gives no satisfactory answer to this question. Besides, what proof is there that the ward is making progress in his studies? The writer expects from the Commissioner satisfactory replies to these questions and to the questions which were put regarding other wards.

BANGAVASI,
June, 20th, 1896.

30. The *Bangava-i* of the 20th June complains that the district authorities of Midnapore have ordered that all owners of *raths* should have them inspected by the Public Works Department and deposit an inspection fee of sixteen rupees for each *rath*. In Chandrakona in the Midnapore district, there are three *raths*. One of them belongs to the Mahanta of Astal and the other two to the Maharaja of Burdwan. Nimai Chandra Nag of Anandapur has also deposited the required fee. Well-to-do people like these men can easily afford to pay sixteen rupees, but those who are not well off cannot do so, and are most likely to stop the celebration of the *rath* festival. The owner of a *rath* in Khirpai, for instance, is too poor to pay the fee demanded, and he will accordingly not be able to celebrate the festival. The Government should do nothing which is calculated to interfere with the religions of the people.

BANGAVASI

31. A correspondent of the same paper observes that the Government ought to have remained quite neutral in the matter of the placing of an image of Buddha in Buddha-Gaya. It is true that the police no longer mounts guard on the image, and the Government has assumed an appearance of neutrality, but the fact nevertheless is that, but for the sanction given by it to the placing of the image in the Japanese resthouse in Buddha-Gaya, its presence would never have been tolerated in that sacred place. If the image of Buddha is permanently installed in Buddha-Gaya, it will serve to enkindle the sleeping religious animosity between the Hindus and the Buddhists. Dharmapala has now the strength of the Ceylon and Burma Buddhists on his side. He will henceforth have the advantage of fighting with the whole strength of the Japanese Buddhists on his side. It is not a wise policy to give Dharmapala free permission to carry on his propagandism. His is a crooked policy, and it certainly bodes no good to the Hindu public that he is now going to be left free and unhampered in carrying out his cunning designs. The Buddhist priest of Japan wrote a letter to Dharmapala some time ago, giving a perfectly clear statement of the true object of placing an image of Buddha in Buddha-Gaya. He wrote that once the image of Buddha was placed in that sacred place, the sacred shrine would at once come into the possession of the Buddhists. Mr. Dharmapala himself disclosed this fact in an unguarded moment to the *Mahant* of Buddha-Gaya

when reading out to him the letter of the Buddhist high priest of Japan. In a magazine edited by Babu Pratap Chandra Mazumdar, a Japanese priest writes that the image of Buddha was brought from Japan on Dharmapala's representation to the priest in charge that the *Mahant* of Gaya had no objection to the image being placed in Buddha-Gaya.

The Government, adds the editor, should not allow Dharmapala to have his own way in the matter of placing the image of Buddha in Buddha-Gaya. This cunning Buddhist priest is trying to revive Buddhism in India and make the Buddhists as a class powerful in this country. The Government should by all means prevent the formation of a new faction in India. The presence in this country of the two religious factions—the Hindus and Musalmans—has been a fruitful cause of religious disturbance. Let not the Government create new difficulties for itself and increase the chances of religious disturbance in India.

III.—LEGISLATIVE.

32. The *Hitavadi* of the 19th June says that so long as the scope of election for the Bengal Council remains so narrow as at present, it would be unwise to make any distinction between one municipality and another, or between one District Board and another in the matter of voting for the return of a member. In the first place, such an arrangement does not obtain in the other provinces. In the second place, so long as Bengal continues to return only six elected members, it is far more important that the best men should be returned than that places should be represented on the Council according to their wealth and importance. There is no want of able men in the mufassal. It is a matter of regret that men so able as Babu Ambika Charan Mazumdar and Babu Baikuntha Nath Sen have not yet been returned. Under the present system the return of able men may, in many cases, be prevented by the existence of party feeling in some particular district or districts. The best remedy for this would be to allow all municipalities and District Boards to vote instead of allowing, as at present, only those bodies to vote which have a certain stated income.

HITAVADI,
June 19th, 1896.

Difference in the number of votes in the case of different municipalities is another evil. One municipality has eight votes while another has only one. A wise choice made by the latter may therefore be nullified by the folly or perversity of the former. This evil can be remedied by making it a rule that a municipality which has eight votes should send eight delegates to vote for it, for eight men are less likely to err or become perverse than one man.

When Sir Alexander Mackenzie has turned his attention to the matter, there can be no doubt that the defects pointed out will be carefully considered. Before Government forms any judgment as to our fitness or unfitness for more privileges, it should see that we are able to freely exercise our present privileges.

IV.—NATIVE STATES.

33. The *Darussaltanat and Urdu Guide* of the 18th June has the following:—

The new privilege of Europeans in the Nizam's State.

The English Government never hesitates to oppress the people of a foreign country when such oppression is calculated to benefit the English nation. The native princes of India are the first victims of this oppression. The most unlucky chief is he who fails to please the British Agent or Resident and his *Memsahab*, who occasionally visits the palace. Even the Nizam, who is the first and most powerful among the native Indian princes now-a-days, possesses no power to do anything without the consent of the British Resident in his court. Lately His Highness has been compelled to permit Europeans to settle in his dominion. This privilege has been extorted from him in order to enable Christian missionaries to gain a permanent footing in the State. To speak the truth, Christian missionaries are the most obnoxious set of people in India. They are never tired of annoying their neighbours, and official favour has made them extremely obstinate and headstrong. Is it not a great *sulm* upon the Nizam to compel him to permit Europeans to settle in his territory when the laws of his

DARUSSALTANAT
AND URDU GUIDE,
June 18th, 1896.

State have no application to them? Did the British Government take the step with the view of gradually weakening the Nizam so that he may not in future press for the rendition of the ceded districts?

HITAVADI,
June 19th, 1896.

34. The *Hitavadi* of the 19th June says that Government's treatment of the native princes who happen to incur the displeasure of any Englishman, has created an impression in the mind of even the meanest European, that every man of his tribe is a master of the native princes. Mr. Arnold Rennis, Postmaster of Hyderabad, lately wrote a letter to the Nizam asking him to call at his office person or by agent to take delivery of a packet, which was suspected to contain an article on which duty could be charged by Government. It was most impertinent in the Postmaster to write such a letter to the Nizam. It is to be hoped that the Government of India will adequately punish him for his impertinence. It will be no defence of Mr. Rennis to say that he adopted the ordinary postal form in addressing the Nizam. Had he a modicum of discretion, he would have addressed the Nizam in a different fashion.

BANGAVASI,
June 20th, 1896.

35. The *Bangavasi* of the 20th June has the following:—

Europeans in Native States. If Europeans are once allowed to settle in Native States and acquire landed property there, the country will soon become full of European residents. European settlers in Native States will no doubt be a thorn in the side of the Native Chiefs. They are not amenable to the law in force in the Native States, but they will enjoy all the rights and privileges enjoyed by the native residents. To use a Bengali phrase, they will enjoy the honey without having to feel the sting of the hornet. They will have the liberty to act as they like, and there will be nothing to check or control them. The Christian missionary will freely preach the gospel and convert the natives to Christianity. The European merchant will ply his trade without let or hinderance, and the European planter will have nobody to fear in working out his schemes as he thinks best.

The fact is that in all Native States Europeans will gradually settle themselves. India will thus have in course of time a large and increasing European population who will lord it over the native population not only in the Native States, but also in British India. There will thus be practically no difference between Native States and British India. The British Government may now think that the growth of a powerful European population in India will serve the Government in carrying on the administration more easily and efficiently, that it will serve it in establishing British influence in the country more firmly than ever and in overawing the native population with the power and strength of the British Government. We, however, venture to think that the Government has not been wise enough to look far ahead. The growth of a European population will prove a source of danger to the British Government. This European population is not likely to meekly submit to the domination of the British Government. It is sure either to declare its independence like the Americans or assume semi-independence like the Australians. Modern British statesmen should not depart from the line taken by such old British statesmen as Lord Wellesley, who never allowed the British missionary to freely carry on his propagandism in Native States or in British India, and jealously prevented Europeans from permanently settling in this country. They knew that the growth of a powerful European population in India would mean not only the persecution of the native population, but also the loss of the supremacy of the British Government in India.

SANJIVANI,
(June 20th, 1896.

36. The Begum of Bhopal and the Maharaja Holkar, observes the *Sanjivani* of the 20th June, have fallen on evil days. Last year, the conduct of the Maharaja

Holkar offended the Viceroy, and this is the reason why His Excellency gave up the idea of paying a visit to his State. The Political Agent and the Agent-General of Rajputana had spoken in high terms of the Maharaja. The Maharaja's Dewan resigned his post, but he had to be reappointed at the order of the Government. He has again resigned his post and Mr. Nanak Chand has been appointed in his place. Of late the *Times of India* and the *Morning Post* have been writing against the Maharaja, and are advising the Government to dethrone him. He is being called a tyrant, a whimsical man who is totally

unfit to rule a State. Political Agents are always busy picking holes in the conduct of the Native Chiefs, and the writings of the Anglo-Indian papers will give them an opportunity of ruining the Holkar's Dewan. Nanak Chand has written to the *Times of India* contradicting the statements made in that paper and proving that the charges put forward against the Maharaja are baseless and are entirely the creation of interested men. The Dewan's letter will, however, most probably be of no avail. The *Simla News* says that Colonel Barr has been invited to Simla to confer with the Viceroy with the view of bringing about a solution of the difficulties in the internal administration of Bhopal and the Holkar State. There is danger in store for the Maharaja Holkar. The Foreign Office cannot be trusted. The condition of the Indian Chiefs is miserable.

VI.—MISCELLANEOUS.

37. The *Pratihar* of the 19th June says that as Magistrate and Collector of Murshidabad Sir Alexander Mackenzie was a

PRATIHAR,
June 19th, 1896.

Sir Alexander Mackenzie's
ensuing visit to Murshidabad.

very popular officer and was on cordial terms with the landholding class. He loved the people of Murshidabad dearly. It is hoped that in remembrance of their past relations with the present ruler of Bengal, the zamindars of Murshidabad will take the opportunity of His Honour's ensuing visit to their district to commemorate his name in some permanent form. The thing nearest to His Honour's heart, at this moment, is the question of water-supply, and the zamindars cannot do better than excavate tanks in their respective estates and name them after Sir Alexander. The Lieutenant-Governor will certainly be greatly pleased if the money which is raised for his reception is devoted to such a noble purpose instead of being frittered away in ephemeral display and amusement.

38. The *Hitavadi* of the 19th June says that a liking for prostitutes being

HITAVADI,
June 19th, 1896.

The Pirthday celebration in
Chittagong.

a common failing of the official class in this country, they did not choose to find fault with Mr. Skrine for celebrating the birthday of the Queen-Empress with a dramatic performance by prostitutes. But it now transpires that the Chittagong officials are raising money for their vicious amusement by putting pressure upon people. This is most objectionable.

39. The same paper cannot praise the wisdom of those who would have

HITAVADI.

The question of the separation
of Bihar.

Bihar separated from Bengal. Circumstances rendered it expedient that Assam should be separated from Bengal. But no such circumstances exist in the present case. Bihar does not yield sufficient revenue to be constituted into a new Lieutenant-Governorship. In the case of Assam, it is now found necessary to supplement its revenue by adding the Chittagong Division to it. Again, the demand of Bihar once granted, similar demands will be made by Orissa and Chota Nagpur. But will such a dismemberment of the Bengal Presidency be convenient?

The *Pioneer* and certain selfish and narrow-minded civilians whose policy is to divide and rule, are at the bottom of the agitation for the political separation of Bihar. They see that the political union of Bihar with Bengal is unfavourable to the practising of oppression, on account of the Calcutta High Court, and favourable to the combination of Biharis and Bengalis for the purposes of political agitation. They are therefore inciting the ignorant Biharis, who are incapable of seeing their own interests and are too anxious to please Englishmen, to make this agitation. It is to be hoped that the Biharis will desist from their mischievous course of action.

40. The *Mihir-o-Sudhakar* of the 20th June says that the Muhammadan

MIHIR-O-SUDHAKAR,
June 20th, 1896.

The late cow-killing quarrels in
Bengal.

community have not been satisfied with the judgment passed in the Serampore cow-killing case by Justices Bannerji and O'Kinealy. This is the first year in which cow-killing quarrels have taken place in Bengal, and that in the vicinity of the metropolis. As the quarrels were caused by the Hindus, the authorities should take steps to enable the Musalmans to perform the sacrifice in future without let or hindrance, or Hindu interference with Musalman religious rites and practices will lead to bad consequences.

MINIR-O-SUDHAKAR,
June 19th, 1896.

41. A correspondent of the same paper has the following remarks on the *Hindi Bangavasi's* statement that the *Bakr-Id* quarrels are excited by the Musalmans:—

Let the good and law-abiding people be protected and let the wicked be punished by all means. If there be in India any Musalmans who, out of mere spite, wound the feelings of the Hindus and make religious observances an occasion for picking quarrels, let them be severely punished. Instead of being sorry if they are punished, the Musalman community will themselves help to bring them to justice. But it is necessary, first of all, that the true cause of the quarrels should be ascertained by careful enquiry and investigation. Cow-slaughter has been an immemorial practice among the Musalmans of India, but till lately there were no quarrels about it. Even fifteen or twenty years ago the Musalmans sacrificed cows during the *Bakr-Id* without opposition from the Hindus. Does this mean that there were no Hindus in the country in those days, or that the Hindus of those days were less religious than the Hindus of the present day and did not revere the cow? Or does it mean that while past generations of Musalmans were a quiet people, their present generation is turbulent and quarrelsome? Hindu feeling was not easily wounded in the past; why are Hindus of the present day, who are certainly less religious, so tender-hearted and so easily excited? Have they really become so sensitive that they cannot bear even the thought of cows being slaughtered in private places, or of cow's meat being sold openly in public streets? Do they want cow-slaughter to be wholly stopped, and Musalmans to be prohibited from eating cow's flesh? If so, no more unjust and impudent demand could be made. The greatest care is taken that the sacrifice does not attract the notice of Hindus, yet the latter say that it is publicly performed, and Musalmans have become powerful and therefore pick quarrels with Hindus. It is shameful to make such untrue statements. If the mere news of an intended cow-slaughter wounds the feelings of the Hindu, who, by the way, is not very scrupulous in the observance of his own religious rites and practices, there is no help for it. Must Musalmans purchase sacrificial cows six months or a year before the *Bakr-Id*, in order that Hindus may not be able to guess for what purpose it is bought? But even if that is done, the sensitive and excitable Hindu will say that he will be distressed if he sees a cow led to the place of sacrifice. And then, as soon as he hears the cries of a cow, he enquires if the animal will be slaughtered, and if he is told that it will be he will at once try to steal it away. Such things the Hindus did not fifteen or twenty years back.

There is no end of subterfuges by which the Hindus seek to prevent cow-slaughter by Musalmans. Here a Hindu, disguised as a Sannyasi, telling people that it is not proper to kill cows which give us so much and such valuable food; there another Hindu, talking like a great friend of the Musalmans, warns the latter that beef-eating causes leprosy; a third may be seen explaining to the Musalmans that cow-slaughter is prohibited in the Koran and telling them that respectable Musalmans do not eat cow's flesh. And then, although themselves interfering with cow-slaughter, the Hindus say that the very name of the *Bakr-Id* festival inflames the Musalman's blood and makes him turbulent.

It is evident that the *Bakr-Id* quarrels are of the Hindu's seeking. But be they excited by the Hindus or Musalmans, it is high time that the two communities forgot their differences and embraced each other in friendly union. Why should the present Hindus and Musalmans, neither of whom are certainly very scrupulous in their respective religious observances, quarrel in matters religious when their forefathers never fell out against each other, though observing their religious practices with greater strictness?

42. The *Dacca Gazette*, of the 22nd June, has the following:—

DACCA GAZETTE,
June 22nd, 1896.

The Christian missionary in India.

To preach the gospel in India is said to be the principal object of the Christian missionary's coming to this country, but the sly hypocrisy with which, while in India, he goes about in quest of prey would lead one to suppose that his object is more to murder Jesus Christ than to preach His gospel. It is doubtless with reference to the movements of these missionaries that the *Amrita Bazar Patrika* felt itself obliged to ask whether India belongs to England

or to Jesus Christ. Indeed, in capturing their game they are more successful than even the hunter of the forest, and more skilful than even the Assam cooly recruiter. They ingratiate themselves with people by means of their sweet speech, and, having secured their confidence, bring ruin and destruction on them. These Christian missionaries are like jars full of poison with a layer of cream of milk at their mouth; like hooded snakes adorned with glittering jewels, or like serpents hidden under a mass of flowers. They are enemies in the guise of friends, Mahiravans wearing the mask of the ally Bibhisan, ever ready to kidnap Ram and Lakshman from the interior of their guarded citadel. Their exultation really sends a thrill of horror through the hearts of the Indians and startles them. Who can tell whether from his place in heaven Jesus is showering blessings on their labours.

If the preaching of the gospel had been the sole or principal object of the missionaries, there would not have been now found so many ladies of the zanana mission, those embodiments of hypocrisy, moving about the country, and such vile abuse of the Hindu and Musalman religions indulged in by the missionaries all over the land.

India looks with horror upon your domestic life. Thanks to the wonderful trial held by judge and jury, Emily Ghosh, that adulteress, guilty of murdering her husband, obtained her acquittal and defiantly left the Court. How loud was your laughter of exultation at the discharge of that wicked mother of half-a-dozen children! But, fools, you did not see that by evincing sympathy with that unchaste woman, you were proving yourselves to the people of India veritable worms of hell. It is not yet a month, and that adulteress has given her hand to Solomon, and it is exceedingly probable that, Bible in hand, you have officiated at the ceremony and recited the "Commit no adultery" and other commandments. Is this the way you preach the gospel of Jesus Christ? And are these the ideals of character by which you expect to captivate the hearts of the Indian people? Have you really not a grain of common sense in you?

Again, were you jubilant the other day in the High Court. We do not know what trickery you resorted to in getting the lawfully wedded wife of Sasibhusan Roy, that girl of thirteen, to leave her husband and seek the protection of her Christian parents. Unfortunately for this country, the case affecting as it did the fate of a Hindu wife, was tried not by a Hindu but by a Christian Judge. The latter interpreted the law according to his lights, and did not permit the girl to go back to her husband, but this was a wrong interpretation. This unreasonable decision has pained the whole country, but you, followers of Jesus Christ, are quite jubilant over the occurrence. If the case had been tried by a Hindu Judge, he would have seen that as soon as the marriage ceremony is performed, the Hindu wife becomes her husband's absolute property and that thenceforth her father ceases to have any right in her. The Christian Judge did not and could not see this. If you had been true Christians, Justice Sale's absurd decision in this case, instead of being regarded by you as a cause of rejoicing, would have made you weep for the ill-fated girl.

43. The *Hitaishi* of the 23rd June writes as follows:—

A Brahmo lady preparing for the stage. Let the prudes and puritans who turn up their noses at theatres rejoice. Fallen women alone will no longer play on the stage. A young Brahmo girl who has passed the First Examination in Arts has made up her mind to take to the stage. She is already being coached in her adopted profession. We never imagined that Brahmoism would at last come to this. The leaders of the Brahmo society should try their best to bring the Brahmo girl to her senses.

HITAISHI,
June 23rd, 1896.

URIYA PAPERS.

44. The *Uriya and Navasamvad* of the 6th May suggests that cholera pills or other cholera medicines should, like quinine, be kept in each post-office or police-station for sale to the public.

URIYA AND NAVA-
SAMVAD,
May 6th, 1896.

45. The same paper joins with its contemporaries in exhorting the people to discontinue the use of European piece-goods and encourage the cotton manufactures of India.

URIYA AND
NAVASAMVAD.

SAMVADVAHIKA,
May 7th, 1896.
UTKALDIPIKA,
May 9th, 1896.

UTKALDIPIKA,
May 9th, 1896.

URIYA AND
NAVASAMVAD,
May 13th, 1896.

SAMVADVAHIKA,
May 14th, 1896.

UTKALDIPIKA,
May 9th, 1896.

SAMBALPUR,
HITAISHINI,
May 8th, 1896.

SAMVADVAHIKA,
May 14th, 1896.

UTKALDIPIKA,
May 16th, 1896.

UTKALDIPIKA.

46. The *Samvadvahika* of the 7th May and the *Utkaldipika* of the 9th May regret that no native of Orissa was appointed as a probationer in the Provincial Civil Service in the present year, though two such natives were appointed as such in the Subordinate Civil Service.

47. The *Utkaldipika* of the 9th May, the *Uriya and Navasamvad* of the 13th May, and the *Samvadvahika* of the 14th May state that there were a few showers of rain in Balasore and Cuttack, but they were so insufficient as not to help the agricultural operations of the year.

48. The *Utkaldipika* of the 9th May is sorry to notice that the steamers plying between Cuttack and Chandballi are not regular in their journey and that, as a consequence, passengers are put to the greatest inconvenience. The writer observes that if there are obstacles that prevent the steamers from completing their journey in the assigned time, they should be widely made public, so that passengers may know what they are about.

49. The *Sambalpur Hitaishini* of the 6th May has information that several tenants of Raipur, in the Central Provinces, who are in distress on account of their crops having failed, murdered two rent collectors who had troubled them for a regular payment of their dues. The writer observes that when Mr. Woodburn held a *darbar* at Raipur in last December, he was made acquainted with the real state of affairs in Raipur, and was urged to remit the land-revenue for the current year, but he turned a deaf ear to such a proposal. Both the paddy and the wheat having failed, the cultivators are in a depressed and desperate mood.

50. All the Orissa candidates for the last mukhtearship examination having failed, the *Samvadvahika* of the 14th May urges that the written papers of such candidates, that are generally written in Uriya, should be examined by an Uriya-knowing examiner. Such an examiner can be easily found out in Cuttack, if not elsewhere. The writer observes that this much needed reform should be pressed on the Examination Committee without any more delay.

51. The *Utkaldipika* of the 16th May looks upon the order of the District Superintendent of Police, Puri, directing the Sub-Inspectors of Police and Head-Constables, serving under him to provide themselves with good horses, as uncalled for and as calculated to induce them to find out their ways and means by improper ways.

52. The same paper looks upon the proposed assessments of the Cuttack khas mahal as excessive, oppressive, and not at all in par with the jama that is being paid by the tenants of the surrounding or neighbouring mahals. What strikes the writer as astonishing is the fact that the settlement of the Cuttack khas mahal is not guided by any principle. Rents are increased 50 or 100 per cent., just as it suits the fancy of the Settlement Officer, though there is no ground for enhancement. The writer observes that Government should have tried to be a model zamindar by managing the Cuttack khas mahal in a liberal spirit, but unfortunately the tenants of that khas mahal are worse off, so far as rent assessments are concerned, than their brethren in the neighbouring mahals. The writer regrets that the sub-tenants are left entirely at the mercy of the tenants, and that no rule is fixed by which the tenants might be guided in enhancing the rents of their sub-tenants. This will lead to a large amount of litigation in the near future, which is not at all desirable.

GHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 27th June 1896.